

[CONFIDENTIAL.]

**SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PANJAB,
NORTH-WESTERN PROVINCES,
OUDH, AND CENTRAL PROVINCES.**

Received up to 1st August, 1878.

POLITICAL.

The *Oudh Akhbár* of the 30th July argues that the order passed by the Government of India on the petition of the Parsis about the formation of native volunteer corps is only calculated to free the Government from the charge of prohibiting natives from entering volunteer corps. But the permission accorded by the Government can have no practical effect. No class of the community can practically avail itself of the privilege. The order of the Government of India does not apply to those natives who are not acquainted with English. As regards the educated natives, there are some men among them who, through false prejudices, do not like to associate with Englishmen, and, therefore, they cannot join European volunteer corps. And those educated natives who have no such prejudices, and who are heartily bent on cultivating friendship with Englishmen, cannot also join the volunteer corps, because European volunteers will not like to see any natives admitted to their bodies. It appears from

Circulation,
820 copies.

The Friend of India of the 23rd July that a number of Parsi gentlemen applied to Lieut.-Colonel Sexton for admission to the Bombay volunteer corps. Lieut.-Colonel Sexton forwarded their application to Sir Richard Temple, who is the Honorary Colonel of the corps, for sanction. When the European volunteers were asked whether they had any objection to the admission of natives to their corps, they strongly objected to the measure. To our thinking their objections are well founded. If the natives were admitted to any European volunteer corps, enmity would assuredly grow up among the European and native volunteers of the corps. It is, therefore, better that no natives should be admitted to European volunteer corps. It is always our earnest prayer that friendship and sympathy should grow among the rulers and the ruled, but at the same time we ought not to be blind to the unsatisfactory relations that at present exist among them.

Circulation,
350 copies.

The *Lawrence Gazette* of the 23rd July, received on the 27th idem, expresses surprise that some journalists believe that the decisions of the Congress will lead to the partition of the Turkish empire among the European powers, and argues that the decisions of the Congress are simply calculated to preserve the peace of Europe, and especially to secure the well-being of Turkey. That the Congress had the well-being of Turkey at heart is obvious from the following facts :—

(1).—Greece applied to the Congress that Thessaly, Epirus, and Crete should be made over to her. But the Congress did not comply with her request, and told her that its object was to consolidate and not to partition Turkey.

(2).—The Congress has appointed no fixed time for the payment of the war indemnity to Russia. This is a great relief to the Porte, for if it were required to pay the war indemnity, it would be exposed to the difficulty of raising money like

France, or obliged to cede a portion of its territories to Russia.

(3).—The cession of Bosnia and Herzegovina to Austria, the cession of Cyprus to England, the fixing of the boundaries of Bulgaria, the recognition of the independence of Montenegro, Servia, and Roumania, and the cession of Batoum, Kars, and Ardahan to Russia, induce the public to fancy that the Congress has divided the Turkish empire among the European powers. But it is a mistake to think so. The decisions of the Congress are really calculated to rescue Turkey from a deep laid game. Austria has been permitted to occupy the insurgent provinces of Bosnia and Herzegovina, without any limit of duration, in order that Austria may preserve peace and order in the provinces. She will hold the provinces in trust, as it were, from the Porte. England has occupied the island of Cyprus in accordance with the terms of a convention concluded between her and the Porte, with the object of protecting the Asiatic provinces of Turkey. She will make over the surplus revenue of the island to the Turkish treasury, and will retrocede the island to the Porte when the Russians restore Kars, Ardahan, and Batoum. Thus the occupation of Cyprus by the English Government is as beneficial to the Turkish interests as was the keeping of a British squadron by the English Government in the sea of Marmora so long as the Russian troops remained in the vicinity of Constantinople. The autonomy of Bulgaria is not at all injurious to Turkey, because Turkey herself wishes to secure the liberty and prosperity of all the different tribes subject to

her rule, as is the object of the Turkish constitutional law. Bulgaria will pay an annual tribute to the Porte. Although Montenegro, Servia, and Roumania have obtained independence, they will have to pay tributes. The cession of Batoum to Russia is conditional on its remaining a free port accessible to all Europe. The Congress did not deem it advisable to insist on the restoration of Kars and Ardahan by Russia to the Porte for fear that a war should break out between Russia and England. True, England had nothing to fear from a struggle with Russia, but the outbreak of a war between the two powers would undoubtedly be a source of anxiety to the Porte, whereas the object of the Congress was to secure peace and tranquillity in Turkey. In fact the Congress has prevented a large portion of Turkish territories from falling into the hands of Russia and her friendly allies. The writer then proceeds to make some complimentary remarks in respect of England for her noble effort in defending the European and Turkish interests from the encroachments of Russia, and suggests that all the important questions having been decided at the Berlin Congress, another Congress should be held to settle the minor points.

The *Pramod Sindhu* of the 29th July says that the Bible

The expedience of the growth of friendship among the English and the natives.

teaches us that all men are the children or creatures of the same God. There is no doubt that it is a very good maxim that we should treat one another as

brethren. If all men over the face of the earth were to act upon this maxim, what splendid results would follow ! But it is *prima facie* impossible that all men on the surface of the

globe should be united by bonds of friendship. However, if the persons among whom very close relations exist, treated each other with love and friendship, great good would accrue to them. If the coldness and reserve, which at present characterise the intercourse of natives with Europeans, were removed, how greatly would both classes of the community, especially the natives, benefit by the growth of mutual friendship. The English are a generous people. Their morals are good. They are actuated by a strong love of humanity. In spite of this there is no free intercourse among the English and the natives. There are several causes for this. First, the majority of Europeans in India being Government officers, they cannot freely mix with us. But the European traders and merchants in India have free intercourse with us. Secondly, our manners and customs are quite different from those of Europeans. Thirdly, it is the habit of Europeans that they do not mix familiarly with any man who is not of the same rank and position with them. The natives are not generally admitted to the higher ranks of the public service, and, therefore, there are very few natives who are of the same high rank as Europeans. There is no doubt that European officers meet with high native officials on terms of equality and familiarity. The writer then urges that Europeans should cultivate friendship with the natives. If they do this, they will acquire fame, and strengthen the Government.

NATIVE STATES.

The following is an extract from an article published both

Circulation,
540 copies.

The relief measures adopted by the Maharaja of Jammu and Kashmir. in English and Urdu in the editorial columns of the *Koh-i-Nur* of the 27th

July :—

“ In short the crops were destroyed, and the dire destitution befell the poor Kashmiris. One thing is, however, remarkable, that notwithstanding all the rigours of the famine,

no disease or pestilence followed, nor the ordinary number of mortality increased ; all this may be attributed to the prompt attention of the "Maharaja" to the welfare of his subjects, otherwise the sad results would have verified the prediction foreshadowed by an anonymous traveller in his communication to *The Civil and Military Gazette* last year. The opinions of the gentlemen were no doubt based upon experience, i. e., where famine prevails, the choice of food deserts, and the people eat whatever comes to hand,—rotten, musty, or stinking,—in consequence of which the digestion cloys, and pestilence puts in its grim appearance, and despatches remorselessly thousands of its victims. All this is caused by famine. *The Times* in one of its late numbers, relates "that sixty-lakhs of people died of famine in southern India in a single year. Zilla Salem lost also three-fourths of its population in the same way; although great efforts were made in importing grain and distributing it to the afflicted. It is, however, a matter of congratulation that, on account of the incessant care and attention of the Maharaja, these evils have been averted from Kashmir. Since he heard of the destruction of crops there through excessive rains, he applied himself diligently day and night to contrive means of succour. He appointed the nobility of the land to supervise the distribution of rations and cooked-food to the poor at different places, the work is still being performed with zeal and alacrity. He collected, moreover, all the State grain, garnered throughout the country, and offered it in the market at favorable rates to those who could pay for it, and gave it in alms to others who were indigent. Besides these he sent money and men to buy available grain in the adjoining British districts. To the zamindars he advanced money to raise their next crops. To the poor tenants he remitted the revenue due by them to the State, and advanced them, moreover, sufficient money to carry on their agriculture. To facilitate carriage of the grain bought in the British territory, he addressed letters to the authorities to engage animals of

burden for them. In his own State, he ordered the employment of all available Government ponies and mules for the service. From Akhnor and Bhimbhar to Srinagar he established relays of bullocks for instantaneous carriage of out-station grain ; and for general relief he opened works at various places, such as construction of roads, excavation of canals, &c., with the view that the able-bodied men might work and earn their livelihood ; the repairs to the fort at Hari Parbat is one of the works on the list. He issued likewise a proclamation to the effect that those who would import grain from foreign territories, and sell it in Kashmir, would be exempted from all duties, and permitted to sell their commodities unrestricted. Further, the tradesmen who would bring into the market and sell large quantities of grain at their own risk, would earn, besides their profits, valuable dresses of honor. If any one embarks on the enterprise, and needs money, and applies to the Maharaja for aid, it is forthwith given. Many poor men are being maintained by means of silk manufacture."

A correspondent of the *Mashir-i-Qaisar* of the 28th July,

Circulation,
215 copies.

The prevalence of oppression in the Bikaner State.

writing from Rajputana, quotes a number of instances to prove the prevalence of oppression in the Bikaner State. The

writer says that he is not an enemy of the Bikaner Darbar. He has even received a *jagir* from the Darbar, and is a well-wisher of the Maharaja. One of the many instances quoted by the writer is the following :—After the mutiny the Government of India ceded pargana Patti to the Darbar in recognition of the faithful services of the Darbar to the Government. The revenue assessments of the pargana amounted to Rs. 14,211. The State officials extorted double and treble the amount of assessment from the zamindars, and plundered their houses. The zamindars laid their grievances before the Government of India, and the Government made over the case to the Commissioner of Missar for decision. He gave a decree for

Rs. 3,14,211 in favor of the zamindars against the Darbar. The Darbar did not pay the amount of the decree to the zamindars, but took receipts from them by threats and entreaties. Then the Darbar again began to oppress the people. Besides the fixed revenue demand, the Darbar also extorted one-third of the produce. The tax on the sale of cattle was raised from Re. 1-4-0 to Rs. 7. A tax was also levied on the births and deaths of men. About six months ago the zamindars of the whole pargana complained to the Government against the oppressions of the Darbar, and Chawan Bhabut Dan, an officer of the Darbar, conciliated them by entreaties.

Circulation,
425 copies.

A correspondent of the *Nurul Anwar* of the 27th July highly praises the Maharaja of Gwalior State. for the good administration of his State, and asks those chiefs who do not properly manage their States to take a warning from the cases of Oudh and Baroda, and to improve the administration of their States.

GENERAL ADMINISTRATION.

Circulation,
275 copies.

The evil effects of the system in which patwaris are at present appointed in the North-Western Provinces.

The *Kavi Vachan Sudha* of the 22nd July, received on the 27th idem, in an article communicated by one Kashi Nath, complains of the evil effects of the system in which patwaris are now appointed in the North-Western Provinces. The district officers are aware of the evil effects of the present system, but as it has been prescribed by the Government they cannot protest against it. A collector, in regard to a tahsil of his district, has lately remarked that the salaries of the patwaris of that tahsil are generally attached in payment of the civil court decrees. The cause of this is that the patwaris have to purchase the assent of the zamindars to their appointments at a heavy cost which involves them in debt. When a man is appointed a patwari, he has to pay Rs. 100, i.e., his one year's pay to the zamindar, in order to obtain a certificate from the latter to the effect that the latter has no objection to his being

appointed a patwari. The rule that when a patwari is appointed the consent of the zamindar to his appointment should be obtained, is productive of many evils, of which the two chief ones are the following :—

(1).—A poor patwari has to pay a large bribe, equal to his pay for many months, to the rich zamindar. Perhaps the reason why the assent of zamindars to the appointment of patwaris is thought necessary is that the patwaris are paid by the latter, but the assent of the zamindars is not obtained to the appointment of halkabandi school masters and chaukidars who are also paid from funds exacted from the zamindars.

(2).—The zamindar will recommend any candidate who pays him the highest gratification, whether he is fit for his post or not.

The *Rohilkhand Akhbár* of the 27th July praises Babu

Circulation,
195 copies.

Babu Bandi Din, the late
deputy superintendent of
vaccination in the Rohil-
khand division.

Bandi Din, the late deputy superintendent of vaccination in the Rohilkhand division, for the progress which vaccination has made in Rohilkhand under his supervision. Formerly the inhabitants of Rohilkhand were entirely ignorant of the benefits of vaccination, feared a vaccinator as an angel of death, and hid their children as soon as they saw him. But the long continued and indefatigable exertions of Babu Bandi Din have removed these false prejudices from the minds of the people to a great extent, and the number of vaccinated children increases every year. He has now been transferred to the Oadh division, and his son, Babu Gopal Chandra, has succeeded to his post in the Rohilkhand division. The writer believes that the vaccination department will continue to flourish in Rohilkhand under the management of Babu Gopal Chandra, and is confirmed in this belief by the good results of vaccination for the last year.

Circulation,
1,050 copies.

The *Akhbár-i-A'm* of the 24th July, received on the 27th idem, argues that the control which The vernacular press. the Government now exercises over the vernacular press, far from doing any harm will do good. Formerly the Government officers used to read only the English papers, and put implicit faith in their writings. Sometimes the English journalists indulged in such bad expressions towards the natives as excited hatred in the minds of the latter. And the result of this was that mutual hatred instead of love daily increased among the rulers and the ruled. But fortunately the Government has now resolved to take a greater interest in the vernacular press. Now is the time for the members of the vernacular press to prove their loyalty to the Government. By proving our loyalty to the Government we do not mean that we should indulge in bestowing false praises upon the Government, but that we should honestly criticise its measures with a view to improvement, and endeavour to promote friendship and love among the rulers and the ruled. If we do this, the English journalists, who have raised doubts and suspicions in the mind of the Government about the loyalty of its native subjects, will ere long be put to great shame.

The *Pramod Sindhu* of the 29th July says that the motion of Mr. Gladstone in the House of Commons regarding the Vernacular Press Act. The Vernacular Press Act was rejected by 208 votes against 152 votes on the 23rd July. Thus the last hope of the vernacular press, which lay with Parliament, has been unfortunately blasted. Every journalist should now carefully carry on his duties. After a few years the journalists should submit a petition to the Government of India praying for the repeal of Act IX of 1878. Hitherto the vernacular press was free, but now a sword, suspended by a hair, hangs over its head. The members of the vernacular press should always bear this in mind, and act with great caution and care. They must remember that

they are absolutely at the mercy of the Government, and should act in accordance with its wishes. It is perhaps not the intention of the Government to retain the Vernacular Press Act on the statute book for a long time without sufficient reason.

The *Agra Akhbár* of the 28th July urges that only educated natives should be appointed members of the municipal committee. At present traders and shop-keepers are appointed members. They are quite uneducated. The *Agra Akhbár* also complains that the bazar-contractors exact one pice a day from every shop-keeper, which presses very heavily upon the poor shop-keepers.

Circulation,
135 copies.

A correspondent of the *Benares Akhbár* of the 25th July,

Circulation,
77 copies.

The opening of the settlement office at Mirzapur from October next. writing from Mirzapur, says that the settlement office will be established at Mirzapur from October next. As long as high prices prevail, the settlement operations should not be set on foot, because at present the poor cultivators cannot afford to bear the court expenses which the settlement will entail upon them.

A correspondent of the *Nasími Agra* of the 30th July com-

Circulation,
150 copies.

The levy of the license tax. plains that the levy of the license tax has considerably aggravated the condition of the people who are already severely suffering from the scarcity of food grain. It may be better imagined than described how heavily the license tax presses upon the poor traders who manage with great difficulty to have one meal a day.

The *Khair Khwah Panjab* of the 27th July says that at

Circulation,
625 copies.

The question of the introduction of the use of Roman characters in judicial courts.

the instance of Mr. H. Tolbert, the able and learned deputy commissioner of Gujranwalla, the *Anjuman-i Faizani Ám* lately discussed the ques-

tion of the introduction of the use of Roman character in judicial courts. It has not yet transpired what conclusions the *Anjuman-i* has arrived at. To our thinking the use of

Roman character at the courts presided over by European officers will be very beneficial to the public, and check the prevalence of corruption and bribery among the *amla*. Every European officer will be able to read documents written in Roman character, and thus no man will be able to impose upon him.

Circulation,
400 copies.

The *Akhbári Anjumaní Panjab* of the 26th July, in an article headed "Roman-Urdu," says
The same subject. that a society has been established at Lahore, under the patronage of some European gentlemen, whose object is to encourage the use of Roman character in writing the vernacular languages, especially in the courts. The society contends that the adoption of Roman character will facilitate the writing of Urdu, and will put a stop to all those evils which arise from *shakista* writing. It has also started a monthly journal to encourage the use of Roman-Urdu. The *Akhbári Anjumaní Panjab* then proceeds to refer to the letter published by Lieutenant-Colonel J. E. B. Parsons, the deputy commissioner of Gujrat, in *The Civil and Military Gazette*, of the 17th July, protesting against the adoption of Roman-Urdu, and concurs in the arguments urged by him. He contends that in transliterating Urdu into Roman character a number of symbols will have to be indispensably used, that the time taken in writing in Roman character will be double the time taken in writing in Urdu character, and that the writing materials required for writing Roman-Urdu will be much more costly than the materials required for writing Urdu. The *Akhbári Anjumaní Panjab* then proceeds to say that some time ago a pamphlet published by Mr. Frederick Drew also raised the question about the adoption of Roman-Urdu, and the Panjab Government asked the opinion of the Panjab *Anjuman* on the subject. The *Anjuman* gave its verdict against the adoption of Roman-Urdu. The *Akhbári Anjumaní Panjab* then gives its own arguments against the adoption of Roman-Urdu which are as follows :—

(1).—The English alphabet suits the English language and not Urdu, and, therefore, in spite of all the signs and symbols that may be used to assist in transliterating Persian words in Roman character, an exact transliteration is simply impossible.

(2).—There are no letters in the English alphabet corresponding to some letters of the Persian alphabet. This defect is remedied to some extent by joining two letters to express a single elementary sound, as, for instance, *ph* for the Persian *چ* and *sh* for *ش*, but still this method is faulty.

(3).—The European officers may find it easier to write Roman character than Persian character, but the use of Roman character will not help them in the least towards a more correct pronunciation of Urdu words, and understanding the language better than they do now. On the contrary the evil results of the introduction of Roman-Urdu will be that they will become indifferent to the study of the vernaculars, and, owing to their increased ignorance of the vernaculars, will commit more mistakes than now.

(4).—The introduction of Roman-Urdu will be a serious misfortune to the *amla*. It will be very difficult for them to acquire such an amount of English in their old age as will enable them to transliterate Urdu into Roman character.

(5).—The natives have been accustomed to the use of Persian character for hundreds of years, and, therefore, they will never be able to read and write Roman-Urdu so fast as they do Urdu.

(6).—An Urdu sentence when written in Roman character occupies ten times more space than when written in Persian character. Moreover, the time taken

in writing an Urdu sentence in Roman character will be ten times the time taken in writing the same sentence in Persian character.

(7).—Besides the above difficulties which will attend the use of Roman character in practice, the general adoption of Roman-Urdu will have the effect of stopping the study of Arabic, Persian, and Sanskrit. Men will become entirely indifferent to the study of these languages, while the Government wishes to encourage it. All men will try to acquire a smattering of English, with a view to obtain Government employ, and the number of half educated men being considerably increased, the condition of the natives will become much worse than what it is now.

In order to put a stop to the evils which at present arise from Urdu *shakista* writing, the European officers should acquire a good knowledge of the vernaculars, so that they may not be at the mercy of their muharrirs and sharistadars. No man should be appointed a muharrir or sharistadar who has not a good knowledge of the vernacular. Strict measures should be adopted to discourage *shakista* writing. If any muharrir writes a document in *shakista*, the document should be recopied at the expense of the writer.

Circulation,
820 copies

The *Oudh Akhbár* of the 29th July also condemns the scheme about the introduction of the use of Roman-Urdu. As there are no letters in the English alphabet corresponding to some letters of the Persian alphabet in sound, a number of symbols and signs will have to be used to make up this deficiency. It will be very tedious to mark the accents of the syllables of words. And if in any sentence the accents on any syllables of words are not marked by mistake, it will be very difficult to read and understand the sentence. The society that has been established to encourage the use of Roman-Urdu publishes a

The same subject.

journal in Roman-Urdu. But, in spite of all the care and attention bestowed on the publication of the journal, there are always some mistakes in transliteration. The *Oudh Akhbár* believes that the scheme about the introduction of the use of Roman-Urdu has been devised by that class of educated natives who know only English and not Persian or Urdu. They sometimes experience great difficulty in obtaining any posts in courts owing to their inability to read and write Urdu. But if Roman-Urdu were adopted, they would virtually acquire the monopoly of all appointments in courts.

A correspondent of the *Koh-i-Nur* of the 27th July, writing

Circulation,
540 copies.

from Amritsar, states that one Murari Lal, an inhabitant of Rhopur, Umballa, sued Mr. Rajab Ali, the proprietor and editor of the *Safir-i-Hind*, Amritsar, in the judicial court at Rhopar,

for damages for publishing a libel against him, and that the court has granted him a decree for Rs. 325 against the editor. The editor has appealed to the commissioner. (*Vide* the *Selections* for the week ending the 25th July, 1878, page 644).

E D U C A T I O N.

The *Vakil-i-Hindustán* of the 27th July, in an article com-

Circulation,
260 copies

The claims of educated natives to appointments in the public service.

municated by a correspondent, says that about two years ago Dr. Leitner submitted a proposal to the Panjab

Government to the effect that the educated natives who have taken degrees at the university should have preferential claims to appointments in some branch of the public administration, just like the students who have passed the examination in engineering, medicine, or law. But the local Government did not deem it advisable to bind itself to any special course by an express promise. However, it was pleased to declare that an attempt would be made, when an occasion presented

itself, to make provision at times in the judicial department for those students who might distinguish themselves at the university. But no greater practical effect is given to this declaration of the Panjab Government than to the repeated pledges of the Government of India about the admission of natives to the higher ranks of the public service. Looking at the native judicial officers we find that the only recommendation which most of them have to the appointments they hold is their high birth. To say nothing of the university examinations, many of them have repeatedly failed to pass even the prescribed law examination. The Government is so strict in the point of descent that some years ago a graduate of the university, who most successfully passed the tahsildars' examination, and stood first among the successful candidates, was declared ineligible to the office of tahsildar simply because his forefathers did not belong to the rank of sardars. Is this what is meant by justice and impartiality? Since the promise made by the Panjab Government regarding the employment of the graduates of the university in the judicial service, many students have passed the university examinations, but none of them has been admitted to the judicial service. Are men like Babu Mul Raj, Babu Munshi Lal, Babu Ishar Das, and Babu Lal Chand unfit for appointments in the judicial service? The Government has also made a promise regarding the employment of educated natives in the educational department. Lord Lytton has issued an order to the effect that preference should be shown to natives over Europeans in the matter of headmasterships of zila schools. It must be stated to the credit of the director of public instruction of the Panjab that the headmasters of two zila schools are natives. We humbly request that when any headmasterships of zila schools become vacant, the claims of the educated natives who have taken the highest honors at the university, and who are still without employment, should not be overlooked by the director of public instruction. The writer then, after refer-

ring to the fact that the native graduates of the university are far better educated than the Europeans and Eurasians, who are generally employed as headmasters of zila schools, and also have a thorough knowledge of the vernaculars, which the latter have not, says that it is rumoured that Mr. J. Harvey, the assistant inspector of schools, in the Lahore circle, will be appointed to some respectable office in the Chamba State, and expresses hope that the director will appoint some educated native to the vacancy created by the transfer of Mr. Harvey to the Chamba State.

The *Panjabi Akhbár* of the 27th July says :—We have received a communication from an inhabitant of Naruwal, Sialkot.

Circulation,
300 copies.

The mission school at Naruwal which is countersigned by above one hundred men, both Hindus and Musalmans, who are respectable inhabitants of Naruwal. The purport of the communication is that all the inhabitants of Naruwal are displeased with the instruction imparted to the students at the mission school at Naruwal, because the students become converts to Christianity. A list of those students who have already become converts has also been sent to us along with the communication. The author of the communication desires us to bring the matter to the notice of the Government through our paper. But we beg to inform him that it is a recognised principle of the educational policy of the Government that the people should undertake themselves the burden of their education, and relieve it of this burden as far as possible. There are several instances on record in which the Government has abolished the Government schools at those places where there are mission or private schools, as, for instance, there was a Government school at Jallandhar, but when a mission school was established at that place, the Government school was abolished. If the inhabitants of Naruwal are dissatisfied with the mission school they should raise subscriptions, and establish their own school for the education of their children, as the inhabitants of Jallandhar have already done under the

same circumstances. The Government will also willingly assist them with an allowance equal to the amount of subscriptions under the grant-in-aid rules. We cannot take the missionaries to task for the proselytising effects of the education imparted at the mission schools to the students, because it is their avowed object to propagate Christianity.

Circulation,
254 copies.

English education
among the Musalmans is
in a very backward state.

The *Aligarh Institute Gazette* of the 27th July publishes an article headed "The decline of education among the Mussalmans" to prove by statistical evidence that English education has made very little progress among the Musalmans compared to the Hindus. Since the establishment of the Calcutta university in 1857, 3,155 men have passed the different examinations held in the different branches of science and learning by the Calcutta university. Of these 3,155 men only 57 are Musalmans. Altogether 226 men have hitherto passed the engineering class examination of the Roorkee college, of whom only three men are Musalmans, and 707 men have passed the upper subordinate class examination, of whom only 11 are Muhammadans. As regards the judicial service, seven or eight Hindus have passed the covenanted civil service examination, but not a single Muhammadan has yet competed for that examination. Since the year 1865, 74 men have passed the High Court pleadership examination, of whom only nine are Musalmans. There are 29 Muhammadan deputy collectors, of whom only two do their work in English. Of the thirty-two Muhammadan munsiffs only one man writes his judgments in English. None of the twelve Muhammadan subordinate judges is acquainted with English. The writer then proceeds to say that owing to the decline of education among the Musalmans their thoughts are not elevated, their aspirations are not high, and their spirits have drooped. The writer then remarks that it is the duty of the Government to promote every scheme, which is calculated to encourage education among the Musalmans, with liberal aid, and asks

the Musalmans to assist the Muhammadan Anglo-Oriental College, Aligarh, which has been established for the benefit of the whole Muhammadan community.

POST-OFFICE.

A correspondent of the *Rohilkhand Akhbár* of the 27th July, writing from Etah, complains that the delivery peons do not regularly deliver him the copies of newspapers addressed to him. When several copies of newspapers addressed to him have accumulated with them, they make them over to any man they meet in the bazar for delivery to him. The man takes them to his own house and goes to make them over to the addressee when he gets leisure from his work. And thus they are generally delayed with him for two or three days. Some times they reach the addressee after eight or ten days without the covers, and some times they do not reach him at all. The addressee has repeatedly warned the delivery peons, but they take no heed of his warning. He has reported the matter to the inspector of post office.

Circulation,
195 copies.

LOCAL AND MISCELLANEOUS.

The *Bostán-ul-Ashqin*, Lucknow, of the 26th July, in its local news columns, complains that the bullocks used in the conservancy carts at Lucknow are very weak and emaciated. Their daily allowance of grain has also been lately reduced. The municipal committee should dispose of them by auction, and get stronger animals from Bahraich for the purpose.

The *Oudh Akhbár* of the 31st July on the authority of its correspondent states that a conservancy tax has been introduced within the cantonments at Jallandhar. It was at first intended to levy the tax at the rate of four per cent. on income. But practically the

Circulation,
820 copies.

The levy of the conservancy tax and the privy tax within the limits of the cantonments at Jallandhar.

tax does not appear to have been levied at any fixed rates. Still the sanitary arrangements are not satisfactory. A privy tax is also about to be introduced. It will be levied at the rate of eight annas a month on each privy, and will thus press equally upon the rich and the poor classes. Both a rich banker and a poor labourer will have to pay eight annas a month. If several families live in the same house, and there is only one privy in the house, each family will be charged eight annas a month. If there are several privies in one house, and only one family lives in the house, the family will be charged eight annas for each privy. Each man who uses the public latrines will be charged one anna a month. Suppose a poor man's family consists of ten or twelve souls. He will have to pay ten or twelve annas a month. The total number of privies within the contonments has also been fixed at four hundred. Some better arrangements should be made about the levy of the privy tax.

Circulation,
150 copies.

The *Urdu Akhbár*, published in Marathi at Akola, of the 27th July, complains of the prevalence of theft at Akola, Berar, and urges the need of increasing the numerical strength of the police constables. At present a constable has in his charge a larger area of populated land than he can properly look after.

Circulation
300 copies.

The *Punjabi Akhbár* of the 27th July, referring to the fact that Colonel Hall, the commissioner, and Major Harcourt, the deputy commissioner of Lahore, have applied to all the municipal committees of the Panjab to contribute towards the fund for the repair of the old royal masjid at Lahore, praises them for their noble exertions to complete the repairs of the masjid, and asks the Musalmans of the Panjab to express their gratitude to them and to the Government for this act of generosity.

The noble efforts of Col. C. H. Hall and Major A. Harcourt to repair the old royal masjid at Lahore.

A correspondent of the *Aftab-i-Panjab* of the 25th July,

Circulation,
575 copies.

The need of small pecuniary aid to poor cultivators in Rohtak, Panjab.

writing from Rohtak, Panjab, says that the seed grain is very scarce and dear, and that some cultivators are so poor that they cannot afford to pay for seed grain and manure. The Government should make small advances to them, so that they may be able to buy the seed and manure.

A correspondent of the *Qaisar-ul-Akhbár* of the 28th July,

Circulation,
150 copies.

Distress from high prices in Muhammadabad, Ghazipur.

writing from Muhammadabad, Ghazipur, says that good rain has fallen in Muhammadabad, and that agricultural operations have commenced. But the poor are severely suffering from high prices, and, being afflicted by hunger, commit suicide. Three women lately committed suicide by falling into a well. The editor remarks that it is surprising that the subjects of the Empress of India should die of starvation. The Government has not yet adopted any measures for the relief of famine. It is rumoured that relief measures will be adopted from August. True, the famine is not yet so great as to cause a general panic. But the poor classes are suffering distress from high prices since last year. The Government should render relief to them.

The *Oudh Akhbár* of the 26th July, on the authority of a

Circulation,
820 copies.

The need of relief to peasants in the Kheri district, Oudh.

correspondent, states that the late flood in the Kheri district, caused by a heavy fall of rain from the 5th to the 10th July, has inflicted a great loss upon the zamindars and cultivators in the district. The rivers Gogra and Chauka overflowed their banks, and the whole land along their banks was flooded. The crop has been entirely destroyed, and the stores of grain and cattle belonging to zamindars and cultivators carried away by the streams. The Government should render some pecuniary aid to the cultivators, so that they may be able to sow the fields again.

The *Nairang Mazamin*, a newly started journal, for the month of July, argues that famine and commerce in India is the cause of poverty. commits great ravages in India owing to the poverty of the people. And the cause of the poverty of India is the decline of commerce and industry. India now depends even for the most necessary articles of use, as, for instance, piece-goods, cutlery, &c., upon Europe. The natives should try to encourage commerce and the industrial arts.

Circulation,
400 copies.

A comparison between the treatment which women receive at the hands of Natives and Europeans.

The *Oudh Punch* of the 30th July publishes an article headed "Woman killing and woman worship," which is in the form of two dialogues, one between a native and his wife, and the other between a European gentleman and his wife, to illustrate the difference of treatment which women receive at the hands of Natives and Europeans.

The dialogue between the native and his wife opens as follows:—

Woman-killing.

Husband.—O! you stupid, lazy woman, it is four o'clock, the muwazzin* has proclaimed the summons to prayers, the cocks have begun to cry, and thou art still sleeping. (*kicks her*) Dost not thou hear me? Thou art still sleeping like a princess. Dost thou wish to be beaten in the morning?

Wife.—(*Quickly rises from her bed rubbing her eyes*). O! I am very late. What misfortune is about to befall me that I have been sleeping from midnight up to this time! Heaven knows how severely any other man would have chastised me for this fault!

* The *Muwazzin* is a public crier to prayers among Musalmans.

Husband.—(With an angry look) If she has left her bed, it has taken her so long to kindle the fire. (Gnaws his teeth) Wilt thou not prepare my pipe to-day?

Wife.—Yes, yes, I will shortly bring it to you. There has been a little delay in drawing water from the well.

The dialogue betweeen the European gentleman and his wife opens as follows :—

Woman-worship.

Husband.—Well, Ayá, you are very careless, you are standing with the children near the madame, the crying of chidren may awake her. It is very hot at this time. Is there no one to fan her?

Wife.—(With her eyes half-opened) I can't sleep to-day. I am also troubled by the noise which the *sahib* makes. (With a low voice) I don't know why this wretch rises so early (literally, at midnight).

Husband.—Well, madame, don't be angry. I am imme-diately going out of the house, and from to-mor-row I will sleep outside the house. I have given you too much trouble to-day.

Wife.—Go away, if you please. But take care don't go by this way. If you wish to go out, put off your shoes, otherwise your feet shall be cut of.

LIST OF PAPERS EXAMINED.

(680)

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISH- ER.	DATE OF PAPER.	DATE OF RE- CEIPT.	CIRCULATION.
1 <i>Aṣṭāb-i-Panjāb</i>	... Lahore	... Urdu	... Bi-weekly	Faqir Muhammad,	July 26th & 29th	July 27th & 31st	575 copies.
2 <i>Agra Akhbār</i>	... Agra	... Ditto	... Weekly	Khwaja Usuf Ali 28th	Augt. 1st	135 ,
3 <i>Akhbār-i-Ālam</i>	... Meerut	... Ditto	... Ditto	Ditto	... 20th	..."	90
4 <i>Akhbār-i-Ām</i>	... Lahore	... Ditto	... Ditto	Mokand Ram	... 24th	July 27th	1,050 copies (in- cluding 360 copies taken by Govt.)
5 <i>Akhbārōn kā Qiblah-</i> <i>gāh.</i>	Ditto	Ditto	Ditto	Fateh-ud-din	... 27th	" 30th	200 copies.
6 <i>Akmal-ul-Akhbār</i>	... Delhi	Ditto	Ditto	Sayyid Fakhr-ud- din.	... 28th	Augt. 1st	100 ,
7 <i>Aligarh Institute Ga-</i> <i>zette.</i>	Aligarh	Urdu-Eng - lish.	Bi-weekly	Hafiz Abdur Razzaq,	... 27th & 30th	July 29th & Augt. 1st respectively.	254 copies (in- cluding 40 copies taken by Govt.)
8 <i>Anjuman-i-Hind</i>	Lucknow,	Weekly	Chandan Lal	... 27th	Augt. 1st	11th	135 copies.
9 <i>Anjuman-i-Panjāb</i>	Lahore	Ditto	... 26th	... July 29th	..."	400 copies (in- cluding 200 copies taken by Govt.)	
10 <i>Anwār-ul-Akhbār</i>	... Lucknow,	Ditto	Ditto	... 1st	Augt. 1st	100 copies.	605 ,
11 <i>Aryān</i>	... Mirzapur.	Hindi-Eng - lish.	Monthly	... 1st	..."	28th.	...

12	<i>Benares Akhbar</i>	... Benares ...	Hindi	Weekly	Ditto	"	Bishwa Nath Bhutt,	July 25th	... July 28th	... 77	"
13	<i>Berar Samachar</i>	... Akoia ...	Marathi	... Ditto	Ditto	"	Khande Rao Balaji,	28th	... 30th	250	"
14	<i>Bharat Bandhu</i>	... Aligarh ...	Hindi-Eng-	... Ditto	Ditto	"	James Williams ...	26th	... ,	150	"
15	<i>Bostan-ul-Ashqin</i>	... Lucknow,	Urdu	... Ditto	Ditto	"	Muhammad Vazir Ali.	12th & 26th,	... 29th	... ,	...
16	<i>Dabdah Quisri</i>	... Bareilly ...	Ditto	... Ditto	Ditto	"	Raj Bahadur.	27th	... ,	136	"
17	<i>Dabdah Sikundri</i> ,	Rampur ...	Ditto	... Ditto	Ditto	"	Muhammad Hussain Khan.	29th	... ,	430	"
18	<i>Dharm Samaj Patr</i> , <i>Aligarh</i> ...	Hindi-Urdu	Bi-monthly,	Badri Parshad	... " 2nd Asarh Sudi 2.	"	"	31st	... ,	579	"
19	<i>Guldasah Shará</i>	... Lucknow,	Urdu	Monthly	Ditto	"	Fateh Muhammad,	25th	... 28th	125	"
20	<i>Gwalior Gazette</i>	... Gwalior ...	Hindi-Urdu	Weekly	Ditto	"	"	21st	... Augt. 1st	125	"
21	<i>Jaipur Akhbar Ráj- pútán</i> .	Jaipur ...	Urdu	... Ditto	Ditto	"	Najaf Khan	26th	... July 29th	125	"
22	<i>Jalwah Tár</i>	... Meerut ...	Ditto	... Ditto	Ditto	"	Rai Ganeshi Lal	24th	... 26th	100	"
23	<i>Kárnáma</i>	Lucknow,	Ditto	... Ditto	Ditto	"	Muhammad Yaqub,	29th	... 31st	276	"
24	<i>Kavi Vachan Sudhá</i>	Benares ...	Hindi	... Ditto	Ditto	"	Chinta Mani Sharma	22nd	... 27th	275	"
25	<i>Khair Khwáh-i-Alam</i> , <i>Delhi</i> ...	Delhi ...	Urdu	... Ditto	Ditto	"	Sayyid Mir Hassan,	25th	... ,	135	"
26	<i>Khair Khwáh-i-Oudh</i>	Lucknow,	Ditto	... Ditto	Bi-monthly,	"	Khairati Lal	15th	... 28th	20	"
27	<i>Khair Khwáh-i-Pan-Gu-jr-a- n-wila.</i> <i>jdb.</i>	Gujranwala.	Ditto	... Ditto	Ditto	"	Divan Chand	27th	... 30th	695	"
28	<i>Koh-i-Núr</i>	Lahore ...	Urdu Engg.-	Weekly	Ditto	"	Jawwad Ali	... ,	29th	... ,	549 copies (in- cluding 60 copies taken by Govt.)
29	<i>Lauh-i-Mahfuz</i>	... Moradabad	Urdu	... Ditto	Ditto	"	Mehandi Hussain Khan	26th	... 30th	90	"
30	<i>Lawrence Gazette</i>	Meerut ...	Ditto	... Ditto	Ditto	"	Sayyid J a m i l-u-d din.	23rd	... 27th	350	"
31	<i>Malwá Akhbar</i>	... Indore ...	Marathi	... Ditto	Ditto	"	Ram Krishna Hari,	26th	... 31st	... ,	...
32	<i>Marwár Gazette</i>	Jodhpur ...	Hindi-Urdu	... Ditto	Ditto	"	Madho Parshad	22nd	... 28th	110	"
33	<i>Mashir-i-Qaisar</i>	Lucknow,	Urdu	... Ditto	Ditto	"	Ghulam Muhammad	28th	... 30th	215	"
34	<i>Meerut Gazette</i>	Meerut ...	Ditto	... Ditto	Ditto	"	Khan.	20th	... Augt. 1st	60	"

List of papers examined.—(continued.)

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISH- ER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.	
								1878.	1878.
35	<i>Mitra Bilds</i>	Lahore	Hindi	Weekly	Mokand Ram	July 29th	Augt. 1st	150	copies.
36	<i>Mufid-i-Hind</i>	Delhi	Urdu	Bi-monthly	Maha Narain	" 24th	July 26th	150	"
37	<i>Naiar-i-A'zam</i>	Moradabad	Ditto	Weekly	Amjid Ali	" 25th	" 30th	96	"
38	<i>Nairang Mazamín</i>	Muttra	Ditto	Monthly	... Muhammad Hayat,	For July	" 26th	350	..."
39	<i>Najm-ul-Akhbar</i>	Meerut	Ditto	Daily	... 23rd, 25th, & 26th, 27th, & 28th.	July 23rd, 25th, 26th, 27th, & 28th.	28th, & 29th, and Augt. 1st respectively.	950	"
40	<i>Nasim-i-Agra</i>	Agra	Ditto	Tri-monthly	Yudhistar Chandar Das.	July 30th	Augt. 1st	150 ^a	"
41	<i>Nur-i-Afsán</i>	Ludhiana	Ditto	Weekly	Rev. A.P. Kelso	" 26th	July 28th	426	"
42	<i>Nur-ul-Anwar</i>	Cawnpore	Ditto	Ditto	Muhammad Yakub	" 27th	" 27th	425	"
43	<i>Oudh Akhbar</i>	Lucknow	Ditto	Daily	Shiu Prasad	" 26th to 1st Augt.	" 26th to 1st Augt.	820 copies (in- cluding 90 copies taken by Govt.)	
44	<i>Oudh Punch</i>	Ditto	Ditto	Weekly	Sajjad Hussain	" 30th	Aug. 1st		
45	<i>Panjab-i-Akhbar</i>	Lahore	... Patiala	Ditto	" 27th	July 29th	300	"	
46	<i>Patiala Akhbar</i>	... Amrauti	Ditto	Ditto	Rikhi Kesh	" 29th	Augt. 1st	240	"
47	<i>Pramod Sindhu</i>	... Meerut	Marathi	Ditto	Eshvant Gobind Sa- tarkar.	"	July 31st	...	
48	<i>Prince of Wales' Gazette</i>	Urdu	Ditto	Ditto	" 28th	..." 30th	50	..."	
49	<i>Qaisar-ul-Akhbar</i>	Allahabad	Ditto	Ditto	Siraj-ud-din Ahmad, Bishan Sarup	" 27th	"	150	"
50	<i>Rohilkhand Akhbar</i>	Moradabad	Ditto	Ditto	"	"	"	195	"
51	<i>Sadiq-ul-Akhbar</i>	Bhawalpur	Ditto	Ditto	"	"	"	160	"
								22nd	
								28th	
								Lal Singh	

51	<i>Sadiq-ul-Akhbar</i>	Bhawalpur	Ditto	... Lal Singh	... 28th	... 160
52	<i>Safir-i-Budhānā</i>	Muzaffar-nagar.	Ditto	... Ram Prasad	... 29th	... 100
53	<i>Safir-i-Hind</i>	Amritsar,	Ditto	... " "	... 200	" "
54	<i>Ditto</i>	Delhi	Ditto	... " "	... 75	" "
55	<i>Sayyid-ul-Akhbār</i>	... " "	Ditto	... Augt. 1st	... 86	" "
56	<i>Shola-i-Tür</i>	Cawnpore,	Hindi-Urdu,	... July 20th	... 275	" "
57	<i>Shubha Chintak</i>	Urdu	Tri-monthly	... Augt. 1st	... 275	" "
58	<i>Tohfah-i-Kashmir</i>	... " "	Weekly	... July 31st	... 150	" "
59	<i>Urdu Akhbār</i>	Hindi	Ditto	... " "	... 265	" "
60	<i>Ditto</i>	Jammu	Ditto	... " "	... 60	" "
61	<i>Urdu Akhbār (Akola)</i>	Delhi	Ditto	... " "	... 150	" "
62	<i>Vakil-i-Hindustán</i>	Akola	Marathi	... " "	... 100	" "
		Ditto	Urdu	... " "	... 290	" "
		Ditto	Ditto	... " "	... 260	" "

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The 5th August, 1878.

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